2: Barrett E-5 (no date) 1917 NT20 Washo NT20

In aboriginal times a conical house was occasionally built in the southern Paiute region, but the typical house there was a hemispherical one thatched with bark or grass. 342

The summer brush house of the Washo varies from a mere low enclosure to a completely covered, dome-shaped house (plate III, fig. 1). The latter, which is the usual Washo form, is found very frequently as a summer dwelling among the Paviotso to the east and occasionally, also, among the Miwok to the west. For [171] warmth and for cooking purposes, every house was provided with [354] an open fire.

An earth-covered dance house similar to the usual semi-subterranean dance-house of the California area, was formerly [171] used in this region, though none is now to be found. This house is called daya'limi. 344

FOODS AND THEIR PREPARATION.

The foods of the Washo were in aboriginal times essentially of the Great Basin type. Many of these primitive foods are still somewhat used, but the whiteman's foods now supply a large part of the wants of these Indians, so that it is possible to find at best but few of the primitive foods in the possession of any one family. 262 177

THE RABBIT.

The jack rabbit (pe'leû), and the cottontail (tsa'li), are the principal game and were formerly taken by means of a long rabbit net, such as is used by the Paviotso. None of these nets could be found among the Washo at the present time, but they are described as being in every respect the same as the net used by the Paviotso. This net was from twenty-four to thirty inches in height, had a mesh about three inches square, and was usually some three hundred feet long. Two or more of these nets were often connected end to end forming either a straight or a V-shaped fence-like trap, into which a number of men drove the rabbits from a distance of a mile or more. The net was held by stakes at about ten-foot intervals, or was fastened to the bushes so that it was held 224

is more than a few miles from running water. The importance of bathing in Washo ritual life made access to water particularly important. Springs were considered choice wintering sites because the water never froze over.

Material Culture

The following outline gives the main items of Washo material production. Almost all of these items have separate terms in the Washo language. Most of the terminology not included may be found in the vocabularies by Merriam (1904 and 1904-1935) and Kroeber (1907). The author's field data are supplemented here primarily by the works of Dangberg (1919) and Stewart (1941).

A. Housing and related items.
1. Winter house of poles, branches, sod, etc. in a conical form (galis dangal. Plate V, A illustrates a galis dangal.
2. Windbreak of branches in a half-dome form (gadu), Plate V, B.
3. Shade of various forms (ta?a).
4. Hunting and fishing blinds (ma?angal).
5. Meat drying scaffold (biali).
6. Bed (tada), seat (itkolanga), and mat (maba) of woven sagebrush bark.
7. Fireplace (diyu itgums¢w¢) and torch (ulu ushi).
8. Log footbridge (mogahat).
9. Log ladder (bakmanga).
10. Fish dam (imbeshuk).

B. Clothing and ornaments.
1. Blankets or robes of whole skins or woven from strips of rabbit skin (dayoliti and umbidu). (Plate IV, C).
2. Deer or antelope skin clothing.
   a. belt (melliu)
   b. breechclout (gumyoyabuwa)
   c. poncho (damu)
   d. skirt (tsilug¢l)
   e. dress (mangumtash)
   f. apron (imboshuda)
   g. moccasins (moko)
   h. headband (ih¢pbey¢gul)
3. Leggings (p¢kishu wigas), woman's napkin, and baby diaper of sagebrush bark.
4. Hairnet of fiber cord (megodih¢p).
5. Round snowshoes (shumelli) with wood rim and bark or skin network.
6. Bracelet (m¢liuy¢k), necklace (uml¢suk), and ear pendant of bone, plant, or shell (madap) beads (makau).
7. Hafted and unhafted bone or stone drills.
8. Body paints of red (sawasan), yellow (waltsatsini), and white (dipak) in mineral pigments and charcoal for black (w¢lyauwi).
9. Feathers (tsisuapo), especially of magpie or eagle.
10. Scratching bone for tattoos.

1/ [see end plate V, following p. 74 — Analyst]

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custom to leave the house standing regardless of where the person dies, although the house may be temporarily abandoned and purified with smoke from sagebrush or juniper (Freed and Freed n.d.).

The galis dangal was the only house the Washo made that was used for more than a few months. A galis dangal may be made by a family and used by that family for several years, although they might only sleep in it in the winter. It would be used in the summer for storage or to sleep in on rainy nights. A gadu or ta?a were often built right next to a galis dangal for summer use. [251]

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During the beginning of pinenut gathering, if one had not already been built, the family would gradually bring in material for a galis dangal and build one. The construction itself would take most of the family's spare time from gathering and other necessary activities for about a week. Often neighbors would help. The house would be gradually improved and repaired for the length of it's use with certain features, such as a packed clay floor or a windbreak for the smoke hole, added perhaps years after its initial construction.

342 [361] [312]

A spring was considered the most desirable location because the water there would not freeze over in the winter as a stream would. Another consideration for the location of a galis dangal was the location of one's pinenut picking grounds. The sunny side of a hill was also preferred.

[823] [824]

There was a great amount of variation in the construction and materials used in the galis dangal; however, a few generalizations can be made. There was always a smoke hole in the center of the roof. The door always faced east, just as it does today in most old Washo houses. Bertha Holbrook, Hank Pete, Roy James, George Snooks, and Suzy Dick all think of the east entrance of their houses as the front door regardless of the fact that the road may be on the west side of the house. Roy James said that this was to avoid the strong wind from the west. One reason for this custom seems to be that Washo refer to the sun and to the east for orientation. The puberty ceremony is all oriented to the east.

[513] [354]

The galis dangal was usually round and ranged in diameter from about ten to twenty feet, depending upon the number of occupants it was built for and the availability of long poles in the vicinity. Another factor that determined the size of the galis dangal was the practice of sleeping with the head toward the wall and the feet toward the fire. With the fireplace in a center pit (about three inches deep), with a ring of rocks under the smoke hole, and the difficulty of building a large house, the optimum size was about 12 to 15 feet in diameter.

The door opening (itpasua) was from 3 to 5 feet in height and from 2 to 3 feet in width. The door (iombisuk) was covered with an old rabbit skin

342 blanket or a skin. An entrance passageway about four feet long was usually attached to the house.

Stewart (1941) reported the presence of a gabled house 10 feet high, 12 feet wide, and 15 feet long with two upright poles, a ridgepole, and a covering of some combination of brush, bark, twined bark mat, pine sod, and earth. The doorway of this was flush with the side wall. It also had a [354] fireplace inside with a pit and a smoke hole in the roof. Stewart also mentions a tripod foundation house and a cone-shaped house (with a basketry door and encircled with stones). None of my informants mentioned a house with a ridge pole, although they were familiar with the elliptical bark slab house described by Barrett (1917, 10-11).

The main house frame was made by interlocking the upper limbs or forks of three or four poles about 18 feet long so that they intersected at about 12 to 15 feet. The slope of the poles was such that the triangle formed by two poles at the point of their intersection and the ground would be roughly an equilateral triangle. With equal sides (and equal angles), the diameter of the house floor was the same as the length of the poles from where they touch the ground to where they intersect. This gave a very stable frame for the house. The poles were buried in the ground and tied at the top with willows.

A number of long willow or pine poles were leaned around on this frame. Geographical location determined the materials used in the final covering. The frame poles may have been carried for a long distance, the covering was always of local materials such as cedar bark, bundles of tules or grass, or cedar [824] boughs. The first layer was tied on to the circle of poles with green willows manzanita, cattails, or strips of deer hide. The covering was placed first around the bottom and then higher. A shingle or thatched effect was attached to shed the rain. A hole about a foot square was left open at the top for the smoke to leave. The second layer of covering was the same as the first or was some combination of pinesod, branches, and brush.

When the outside was complete, they cleaned up the inside, shoved the protruding limbs back or broke them off, and made a shallow fireplace [354] [417] (diyu itgumsčwč), possibly with a ring of rocks. A ladder (bakmanga) of a tree with big limbs to climb on was leaned against the house to build a windbreak for the smoke hole (dauyatsim buutsui).

372 The fire (di?yu) was made by rotating a wooden rod in the hands while pressing down on another piece of wood. Soft bark was used for tinder. Once a fire was started it was kept going with a firestick (ulu ushi). The ashes (tsapo) were carried out in a basket. Firewood was piled up outside [313] with a few sticks brought in to maintain the fire during the night. The job of [387] gathering firewood (maak bčhčaing) and especially maintaining the fire usually fell to the old people. In good weather a fire was kept and cooking was sometimes done outside.